1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

consist of baby animals of the child's own sex. Thus a boy may receive a male colt, calf, or lamb. These are herded with the family's livestock until the child is old enough to look after them himself.

For children other than the first any relative or neighbor (neighbors are likely to be relatives), may act as name giver. Anyone who wants to serve in this capacity may ask if an infant has yet been named. If it has not, he has only to hold the child and announce its name, usually the same as his own, before witnesses. In cases of this sort, the bestowal of gifts is entirely optional, and the godparent incurs no obligation whatsoever.

Formerly, an infant spent the first year or so of its life strapped in a cradleboard, *kupulwe*, but the custom is no longer universal. The Araucanian cradleboard (Pl. II, Fig. 2) is made with a sort of visor to protect the child from the sun, for too much sunlight is believed to cause freckling and cross-eyes. A child is swaddled in soft cloth and then fastened in place with soft leather thongs, in preference to string or cord. Tiny infants are very rarely left alone. Most often they are carried along by the mother wherever she goes, and the cradleboard is placed beside the mother's bed so that she may attend to the child's needs if it cries at night.

Neither weaning nor toilet training follows a rigid pattern. Parents may exert a little pressure in these matters, but on the whole a small child is allowed to follow its own inclinations. The nursing period does not seem to be unduly prolonged,[16] and while a baby is being weaned, it gradually begins to eat the same foods as adults. As to toilet habits, children are taught to defecate out of doors, but they learn to urinate into a small pottery jar, *metawe*, kept within the *ruka*.[17] Each morning the chamber pot is emptied into a larger pottery vessel, kept out-

[16] No instances of suckling up to the age when all the teeth are cut were observed, although such cases are reported in the literature. See Latcham, 1909, p. 360.

[17] Grown women may continue to use chamber pots indoors, especially when the weather is bad, but men generally go outdoors. At a public ceremony in Malalche a man passed to urinate unashamedly in full view of a large number of spectators.

10: Hilger E-5 (1946-1952) 1957
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853 I have known Mapuche herbalists to stay eight days with a crying baby or a sick child, and boil decoctions for it."

A child is always nursed until it is a year old, unless the mother is again pregnant, but it is seldom nursed when older than two years. (Pl. 3, *2*.) It is nursed tied in its cradleboard, resting in its mother's arm, sitting on its mother's lap, or standing near its mother. During an interview of an hour, a mother nursed her baby whenever it began to fuss, which was about every 10 minutes. The baby was then tied to its cradleboard to be photographed, but immediately after the picture was taken the mother sat on a low bench and again nursed the baby still strapped to the cradle, which stood in an upright position.

During an interview with another mother her 20-month-old boy became bothersome. She then nursed him lying in her lap until he fell asleep. When he awoke, she again nursed him; this time he rested on his knees in her lap. When he began to move about in her lap, she let him slide off and nursed him standing at her side.

When the mother cannot satisfy the child with her own milk, she gives it soup, and/or commercially condensed milk mixed with water, [197] and/or boiled milk of a fresh cow. "We put this in a bottle with a nipple. One can buy these in Chilean stores. We learned this from the Chileans."

862 The child is weaned by gradually accustoming it to a series of solid foods, "the same foods that everyone else eats. It is best, however, to begin with cow's milk, so that it gets used to new tastes gradually." Following this, it is fed toasted wheat, catuto (made of cooked wheat), new potatoes, and later meat. After the child is completely weaned it may be given anything to eat except apples and plums. "We believe that a weaned child still has mother's milk in its body and that these fruits will sour the milk."

Weaning is accomplished by mother and baby living apart. Either the baby may be placed with a neighbor or relative, "like its grandmother or an aunt," and left there two or three days, or it may be left in the care of an older sister at home while the mother visits a few days away from home. If the child is not weaned when it is again with its mother, it is separated from the mother once more. The mother does not use a repellent, such as a peppery or a bitter substance on her breasts. According to Cooper's source, the child was weaned when all its teeth were cut, or a year after its birth; or if the child was weak, not until it was 18 months, or older (1946, p. 733).

Only an occasional child sucks its finger. Two instances came to the writer's notice: one was two years of age; the other, nearly three. Both sucked the first finger of the right hand.

10: Hilger E-5 (1946-1952) 1957
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853 strong constitution. An instance was related in which one of twin girls refused to nurse from its mother, and so the mother's sister, who was nursing a child at the time, nursed it for a month; after this the baby was taken back to its home and fed cow's milk, "but it never seemed to fit into its home and so later the grandmother took it to her home and reared it." A nursing mother was given no herbal decoction to increase the milk flow, but she ate much nourishing food, such as chicken and mutton. She avoided beef, since that was thought to make her sick.

A child was nursed whenever it became restless, whimpered, or indicated that it was hungry. During one 2-hour interview, a 1½-year-old child nursed about every 10 minutes. It did so standing at the side of its mother (my informant) who was seated on the ground, resting in its mother's arms, or squatting in her lap. Successive nursings were from different breasts. In general, a child was probably not nursed after it was two years old. "Nursing a baby longer than two years makes it mean," said a 60-year-old woman.

One informant, now 60 years old, made certain, when she had a nursing child, that there was no snake in the place. "We believe that
[825] if there is a snake around it will come at night to where a mother will be nursing her child. Should the mother inadvertently fall asleep, the snake will push the baby from the breast, put its tail into the baby's mouth, and itself suck the milk from the mother."

When the child is capable of holding something, usually when 3 or 4 months old, it is given a piece of meat—raw, cooked, broiled, or roasted—from which to suck the essence. If adults were having apoll (sheep lung filled with chili, salt, and coagulated blood; p. 363), the child was given a piece of it to suck. Today a 4-month-old child is given cow's milk thinned with water, and thin soups. I saw a young mother give her child of that age cow's milk in which she had cooked oatmeal bought at a store.

When a mother knew that the child could swallow foods thicker than soup, probably when 6 months old, she masticated meat for it. "This is still done today. I saw a mother recently chew araucaria nuts and give them to her child." The child's first solid food—a favorite—was cooked meat of rhea. It was also given mutton, lamb, and fowl, but never beef, which was thought to make the child sick. As soon as a child has its teeth, it is expected to eat all foods eaten by adults.

● 862 Children were generally weaned between the ages of one and two years. Some mothers weaned a child gradually by accustoming it to food other than mother's milk; some did it abruptly. "I usually

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weaned my child slowly, but if it bit me while nursing I gave it a slap, and that ended the nursing." Generally, however, if weaning was an abrupt affair, the child was taken to the house of a relative or neighbor, and left there for three or four days so that the mother would not hear it cry. "It will cry much during the first night, but after that, not very much." When the child is returned to its mother, the mother puts a repellent on her nipples, such as chili or the bitter-tasting ajenjo, or garlic-smelling ajo. Fur repellent was not used. When nursing ends, the milk is pressed from the mother's breast and poured into a brook, the belief being that if it is poured on dry land the mother's breasts will dry and incapacitate her for nursing children yet to be born to her.

ATYPICAL CONDITIONS

MULTIPLE BIRTHS

Twins, but no other multiple births, were known among the Araucanians, and, according to the oldest informants, not even twins were born to them in very early days. "But suddenly there were several sets," said an 80-year-old woman; "and since then one hears of a pair born occasionally." Most informants told of a woman who had given birth to two sets of twins: one set lived, the other died. All four grandparents of the twins were pure Araucanians, a relative insisted. Twins were of either or of both sexes. There was no way of predicting twins before birth.

All informants, except an 85-year-old man, agreed that twins were not desired; that people were frightened when they were born; that they were a punishment from God, because "the people had laughed at an animal that had twins or triplets—goats, you know, sometimes have triplets." Women did not want twins because of the work of bringing up two children at the same time. The 85-year-old man said the father liked his twin children and provided for them; he and his wife were visited by persons who congratulated them and said, "What luck you have had to have twins." Parents of twins were not presented with gifts.

One of a pair of twins was not killed—"there is too much love for children in our people ever to kill a child. Old people used to say, however, that if one twin died, the other would also soon die."

INCEST, ILLEGITIMACY

No information was collected on incest. A child born out of wedlock—spoken of as a "natural" child—was a rare thing formerly. "It